

2.
A SERMON
Preached at Paules

Crosse the second Sun-
day, in Mychaelmas
tearme last.

1590.

By Gervase Babington
D. of Diuinitie.

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Thomas Este, dwelling in
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1599.

A SERMON

Preached at Pauls

Church the second Sun

day in Michaelmas

term 1687.

Edward Burdett

D. of Divinity



Printed at London by

Thomas Baskin dwelling in

St. Dunstons Church

1687.

TO THE RIGHT

Worshipfull Thomas Cranfield, Mai-
ster Henry Rowe, Barthelmew Barnes
and Nicholas Staines, wardens: and
the rest of the right worshipfull So-
cietie of the Mercery of the
Citie of London.



Haue euer accounted in-
gratitude (Right worship-
full (to bee not onely the
greatest but the vgliest mon-

ster in nature, according to that *Ingrat-
tum si dixeris, omnia dixeris*. Wondring at
the most sort of men, which in this
our age doe liue, that they so little re-
gard of it, and not rather altogether
shunne & abhor it. But when I perti-
cularly muse of some, as of my selfe:
I find, that either opportunitie will not
alwaies serue, or habilitie in most doth
want, to those that cary willing minds
to shew theselues mindfull in words,
or answerable in deedes. And concer-

A.ij.

ning

The Epist. Dedicatorie.

ning my selfe, which is now my drift
and purpose, I haue often feared least
of diuers heereof I should as guilty be
noted, and of many to whom I haue
beene greatly beeholden, iustly con-
demned. But of none more then of
your worshippes and this right wor-
shipfull company, which to mee and
myne, for these many yeres, haue bene
most bountifull Patrons, & in diuers
respects as louing and carefull parents.
Wherefore hauing gotten some fitt
occasion, I thought not to pretermitt
the same, but therein to show my
minde and poore habilitie, wherein I
may doe your worships any seruice.
I doe heere offer to your worships a
small present, small I say in respect of
answering any benefit receiued, but
great & precious in regard of the mat-
ter therein contained. *A Sermon preached*
at Pauls Crosse, as the tytle sheweth,
by a learned, godly, & serious laborer
in the Church of God, which beeing
of

The Epist. Dedicatorie.

of the best generally liked, so of many earnestly desired. Amongst whom diuers of my friends (by reason of my ancient acquaintance with the Preacher) did request me being therto desirous of my selfe, to procure a copie of the same, affirming that it would for euer be a comfort to them, & one Sermon in stead of many Sermons.

Which I assaying to doe, at the first found him very vnwilling to graunt, being beefore requested the like by certaine of great account. Yet I presuming farther to presse him, bearing my selfe bold vpon long acquaintance & knowledge, with the remembrance of diuers other benefits which I had often and diuers waies receaued of him, presuming to argue and vrge farther my sute aleadging that I knew his mind was not onely to profit the audience then present, but to do good to so many as conueniently he could, according to my experienced know-

A. iij. ledge

The Epist. Dedicatorie

ledge of him of long time. At length
I obtayned a Copie of him of his
owne hand writing, which I haue cau-
sed to bee Printed, not onely for the
benefit of your worships, & this right
worshipfull Company, to whom bee-
ing diligently read, & often medita-
ted vpon, I doubt not but it will bee
fruitfull, but also to so many as shall
read or heare the same, which was the
authors labour and purpose, and my
poore endeaour and request. This I
say I am bound to present your wor-
ships with all, hoping you will vse the
benefit therin contained by due con-
sideration, and accept of my mynde
and dutie which I owe your wor-
ships, to whome as to the rest of this
right worshipfull companie, I pray for
the encrease of our heauenly fathers
grace, with the still continuance of
the same.

Your worships most bounden
Richard VVilkinson.

Things touched in this Sermon.

Concerning the doc-	The judgment of God
9	ibid.
The duties of it fol.	ibid.
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33	may be shaken. 34
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Things touched in this Sermon.

Concerning the doctrine of our election.	The iudgement of God vppon Traytors & uer.	ibid.
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Pride outward in apparel. 35	The story of master Robert Glouer, Martir. 65	
Pride inward in minde. fol. 38	No presumption to beeleeue the certaintie of saluation. 67	
ouer nice humilitie. 41	Constancie in good affection. 69	
Slippers from the Ministerie. ibid.		
A hollow heart to the State. 42	Not esily to suspect who we haue trusted. ibid.	
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John 6.37. All that the Father giueth mee, shall come vnto me, & him that commeth to me, I cast not away.

In the verse before (right Honorable & beloued in the Lord all) we heare our Sauour Christ affirme of the Capernaits, that they also amongst others, had sene him, but beleeued not. The reason is implied in these words, which I haue read, because they were not giuen of the father.

For all that the Father giueth mee, sayth our sauour in this text, commeth vnto me and him that commeth to mee I cast not away. So is this verse I say a reason of the former, & we plainely see it. Added of our sauour Christ in his most deepe wisdom, to ans were both then, and whilst the world indureth, for the unbeelee of many, which contemne the Gospell, that it ought not, as it often is, bee a stumbling block to any to make them mislike or doubt of Gods truth, because many reiect the same, & cannot bee

won to regard and follow it, as they ought? For they that so doe, and ~~continue~~, are not given to Christ of the Father, & being not given, they come not, it being an effect of the Fathers giving to come to the Sonne, as witnesseth our Saviour both in this place and else where, when he saith: He that is of

Ihon. 8. 47. God, heareth Gods word, ye therefore heare them not, because yee are not of God. As

Iho 10. 26. gaine, But yee beleeue not, because ye are not of my sheepe. And thirdly: As many

Act. 13. 48. as weere ordayned to æternall life, beleeued, as many as were ordained, with diuers such places, all prouing as I say, that to come to Christ by sayth procédeith as an effect from the fathers giuing of vs to Christ by election.

A doctrine, if euer necessarie, now surely most necessarie, when the fearefull contempt of Gods word, that ruleth in many, either is, or may bee, a stumbling block to weake mindes, that iudge not persons by sayth, but sayth by persons, as Lactancius speake th. Not knowing, or else not weighing this point of Gods sacred trueth, that

^aAct 13. 48 they onely beleeue which are ^a ordayned,

^bIho. 8. 47. ^b which are of God, ^c which are sheepe, or

^dIho 10. 26 as this text speaketh, which are giuen to the

Sonne

D. Babington, at Paules crosse.

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Sonne by the father. Which because many
yea the most part of men are not, there-
fore they beleue not, neither imbrace that
thing, which in it selfe yet is worthe all
loue and following. Necessarie I say to
these weake ones, that they may learne
not to fall away from goodnesse for this
cause. and necessary to these vnbeleuing
contemners, to awake them to looke how
this contempt taketh any roote in them,
least happely it bee, by their reiection from
God, because they are not of the number
of them whom the Father hath giuen to
his Sonne to bee saued of him, and by him,
and in him, in his iudging day.

Purposing then by the Lords assistance
and your godly patience to say something
of this matter, let the order for mee to
speake, and you to heare be the selfe same,
which the holy Ghost directeth vs vnto in
the text.

First of the Fathers giuing.

Secondly of their comming that are giuen.

Thirdly of the intertainment with Christ,
that they finde, which beeing giuen doe
come. *Non eij cio*, I cast not away.

I. Part.

Concerning the first, to witt, the Fathers giuing, contained in these words, (all that the Father giueth mee) a learned writer sayth thus. *Quos pater dedit predestinatione, veniunt per fidem, & tales non eijcit Christus.* Whome the Father giueth by predeltination, those come to Christ by faith, and hee casteth not away such commers. Making this giuing of the father to be nothing else, but his eternall election & apointment vnto life of such as he will haue saued in Christ and by Christ. And in deede so it is. *Dat enim Christo pater, cum eligit in Christo tanquam in capite, in quo omnia membra salua erunt.* The Father giueth to Christ when he electeth in Christ, as in the head in whom all the members shall be saued. Prooves of scripture are the grounds of grounds to direct both my speach and your faith, & of those I could remember you of many, if it were needefull. But the 17. of Ihon shall suffice vs for all, where it is said: I haue declared thy name vnto the men whom thou Gauest mee, thine they were & thou Gauest them mee. I pray not for the world, but for them whom thou hast Giuen mee. Holy Father keepe them whom

The Fa-
thers giue-
ing is our
election.

Ver. 6.

Ver. 9.

Ver. 11.

whome thou hast *Given* mee. Them whom thou *Ganest* mee, I haue kept.ouer & ouer repeating this word you see, and euer by the same noting Gods election of his seruants and childzen appointed to bee saued. Therefore this exposition is playne not onely by testimonies of interpreters, but by conference & witnesse of scriptures themselves.

So then the doctrine of Gods election is the first point that to day we are occasioned by this text to speake and heare of, it being ment by y word *Gining*, as I haue shewed.

A doctrine as you well know, that both hēretofore hath, and euen yet still is of ignorant mindes auoyded as a dangerous doctrine, iudged not fit to bee spoken of, except it bee in schooles, and charged with many wicked inconueniences as flowing frō the affirmation thereof. The Epistles of Prosper, and Hilari prefixed, beefore the bookes of Austen. *De predestinatione sanctorum* will iustifie what I say, in steede of many mo, which might bee brought. What others of later time, & especially Papists haue both written and dayly speake, would bee tedious to obserue.

Whatsoever they were, or are, olde, or new, this is most certaine they consider not

{ Either y^e dutie of gods ministers & childre.
 { Or the great euidence of Scripture for this
 { doctrine.
 { Or y^e sweet vse of it to many speciall purposes
 { For all these doe shew that the doctrine
 { in no case is to bee auoyded, but both spoken
 { and heard of, as occasion shall serue, to
 { Gods great glorie and his true seruants
 { sweet comfort.

Our dutie
 bindeth
 vs to con-
 sider this
 doctrine.

Deutro.
 29.29.

A second
 reason.

And first for our dutie, thincke of it I
 pray you. Surely it is this. *Vt arcana non
 inuestigare, ita reuelata non occultare & sup-
 primere.* As not to search the secrets of God
 which are not reuealed: so not to suppress
 and hide what is reuealed. For so teacheth
 vs Moyses if you remember, when he saith,
 The secret things beelong to the Lord our
 God, but the things reuealed beelong to vs
 and to our children for euer, that wee may
 doe all the words of the law.

Againne it is our dutie to esteeme of the
 Lord and his word thus, that as hee hath
 omitted nothing that is needefull to bee
 knowen, so hath he laid downe nothing, but
 what ought to bee knowen and is most pro-
 fitable. But hee hath laide downe this doc-
 trine of our election, therefore necessarie to
 bee taught and looked into of all men.

Thirdly,

D. Babington, at Pauls crosse.

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Thirdly, it is the dutie of all faithfull ministers to preach the Gospell wholie to Gods people and to deliuer vnto them euen all the counsel of God: But this doctrine is a part of the contents of this booke of God, therefore to bee deliuered to Gods people as occasion shall serue, or else wee doe not our duties.

And least any man should distinguish of Gods people, & say some bee learned, some bee vnlearned, the one may bee thus preached vnto, but not the other, consider I pray you the wordes of our Saviour Christ, Goe preach the Gospell, *Omni creaturae*. To all creatures, euidently gluing the simpler sort as good right to the whole doctrine of his word, as the better, and the vnlearned as the learned. Which the faithfull Apostle well knew when hee saide: I am a debter both to the Gracians and Barbarians, both to the wise men and to the vnwise.

If any man will say: yet a care must bee had of mens capacities, and of edification, I confesse it willingly, and therefore haue alwayes added (as occasion serueth) that is, as shall be fit for y^e people, to whom wee speake, going by degrees in all our doctrine, as may most profit, and euer so

B.iii.

berly

berly and carefully keeping within the limits of the word. But viterly to suppress and alwaies to auoide any truth reueled in the booke of God, or by name this truth of our election and predestination, I say it is not lawfull, but the contrarie a parcell of our bounden dutie both to God, our selues, and our brethren.

Euidence
of Scrip-
ture.

In the second place, they consider as litle the euidence of scripture for this doctrine as they haue done before our duties. For I may bouldly say there is no one thing more playnely and fullie testified in the word then this is, being often iterated and beaten vpon in sundrie places. That a thing often spoken off might at one time or other bee drely marked and borne away. First, the doctrine, then the branches.

First for
the doct.

The doctrine it selfe is laide downe in this sort. That as the clay lyeth before the Potter to bee vsed and handled, disposed of and formed as shall please him: so were all men at the first before the Lord in his eternall counsell, to receiue an ende or vse according to his will, to lyfe or death, to honor or dishonor, to salvation or damnation, to Heauen or hell. In which good pleasure of his (euer the rule of right) hee hath dis-

disposed of some, one way, of some another.
 It being his glorie in his house also, to haue
 vessells of diuers sorts and not all to one
 vse. Of many scriptures some few shall
 serue. First the testimonie of the Apostle
 who saith to the Romans. That whom hee Ro. 8. 30.
 hath predestinate them also hee called, and
 whom hee called them also hee iustified, and
 whom hee iustified, them also hee glorified.
 Boldly auouching this doctrine which some
 make so dangerous with all the degrees &
 sequells of the same. In the 9. Chapter hee Ro 9. 22.
 maketh expresse mention of Vessells of mer- 23.
 cie prepared to glorie, and vessells of wrath
 prepared to destruction. To the Ephesians Eph. 1.
 hee saith, Hee hath chosen vs in him, hee hath
 predestinate vs to bee adopted, &c. In the
 Gospell see often two sorts of men, one to Mat. 13
 whome it is giuen to vnderstand the secrets 11.
 of the Kingdome of Heauen, an other to
 whome it is not giuen, one sort to whome Math. 25
 it shall bee said, Come yee blessed, an other
 sort to whom it shall bee said, Goe yee cursed.
 Beeholde againe saith olde Simeon: This Luke. 1.
 childe is apoynted for the fall and rising of
 many in Israell. Therefore two sorts there
 are in this counsell of God, one must rise and
 the other must fall, being so appointed. Elau

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A Sermon preached by

and Iacob, Peter and Iudas with the two
thæues at the death of Christ, & many mo,
declare thus much in example to vs. God
hath loved, and God hath hated, God hath
elected and God hath reiected, God hath sa-
nctified & God hath cast away for euer. Still
but in iustice whatsoeuer hee doth, without
wrong to any all being his owne.

Now if any man will not stay here,
but will search further, and aske a reason
of this the Lords doing, why hee reiecteth
any, all being equall his workmanship and
alike by nature, to these the wise and so-
ber Apostle answereth no otherwise, but
hee willed because hee willed. Noting there-
by that his will should content vs, which
hee hath reuealed, without any reason which
is not reuealed. And if it do not, then heare
I pray you what Saint Austine sayth to
such curious inquirers: *Tu homo expec-
tas a me responsum, & ego quæqua homo sum.
Itaque ambo audiamus dicentem: O homo, tu
quis es qui responsas deo, melior est fidelis igno-
rantia, quam temeraria scientia. Quære merita,
non inuenies nisi penam. O altitudo. Petrus negat,
latro credit. O altitudo. Quæris tu rationem, ego
expansescam altitudinem. Tu ratiocinare, ego
mirabor. Tu disputa, ego credam. Altitudinem
video,*

o.9.

e verbis
post.
1.20.

video, ad profunditatem non peruenio. Paulus
inscrutabilia vocat, tu vis scrutari, ille inuestiga-
biles vias eius, tu vestigas. Cui responsio ista
asplicet, quærat, doctiores, sed caueat, ne inue-
nitat presumptores. De spir. &
lit. cap. 34.

Thou O man lookest for
 an answere of mee, and I my selfe am also a
 man. Therefore both thou and I, let vs har-
 ken to him that saith: O man who art thou
 that disputest with God? Better farre is
 saythfull ignorance, then rash knowledge.
 Seeke for merit, thou shalt finde but punish-
 ment. O depth. Peter denieth, the theefe bee-
 leeueth. O depth. Thou seekest a reason of
 this, I will treble at the deepnesse. Thou rea-
 sonest, I will wonder. Thou disputest, I will
 beleue. A deapth I see, to the bottome I can-
 not come, Paule calleth them the vnsearch-
 able waies of God, & thou wilt search them.
 Who so euer is not satisfied with this an-
 swere, let him seeke for one better learned
 then I am, but let him take heede that hee
 finde not a more presummer. Thus much
 may suffice for the doctrine it selfe that it is
 euident in the scripture.

Concerning the braunches of it, as e-
 uident againe is the word for the same. and The cause
of electio
 first for the cause. It telleth vs playnelie
 that we are chosen according to his good
 will

Ephese. 1.

5.

Ver. 4.

will. His will I say and not our will or yet worke any manner of way. That wee should bee holy, sayth the Apostle, not because wee were holy, making our holinesse an effect flowing from election, not election from, or for our holinesse. With which saint Austine agreed when hee saide: *Prædestinatio est preparatio beneficiorum Dei.*

1. Cor. 7.

25.

Prædestination is a preparation to all the benefits of God. I haue obtayned Mercie sayth the Apostle to bee faithfull, not because I was faithfull, or would be in time.

Ro. 11. 5.

Againe to the Romans, There is a remnant according to the election of grace, of grace, I say, and marke it, hee sayth not of merit, or for merit, for grace excludeth merit, as the Apostle plentifully proueth, Ro. 4. And Sainct Austine plainly confessed when hee saide, *Gratia non est ullo modo, nisi sit gratuita omni modo.* Is it not grace any way except it bee free euery way. And againe writing vpon these wordes in Iohn: *Nisi pater traxerit, except the father draweth: Cur quis traxerit & non duxerit? Ne ullam precedere nostram voluntatem aut meritum credamus.* Why saith hee except the father draw him and not except the Father guide or leade him? Surely for feare wee should

Aug. in

hon. 6.

Sermo 217.

S. 1. 20

should thinke by so speaking that some will of ours or merit went before.

3 Plaine againe is the scripture for the The stabi-
firmenesse and stabilitie of this decree of lie of our
God, as by many places might be shewed. election.

Writing vnto Timothie the Apostle sayth
thus in plaine wordes: The foundation of 2 Tim. 2.
God remayneth sure, sure I say and marke 19.

it, hauing this seale, the Lord knoweth who
bee his. To the Romanes hee saith thus, The Ro. 11. 25.
gistes and calling of God are without repen-

tance, that is without chaunge or alterati-
on. It may appeare vnto vs also most eui- A reason
dently by this argument. If whatsoener proouing
befalleth the wicked, still befalleth them the stabili-
to their damnation, being so by theyr tie of
great wickednesse peruerter, and whatso- Gods de-
euer befaller the godly still turneth to their cree.

good, then is the decree of God for the life
of some, and death of other some, most sta-
ble and firme, but this is so, if you marke
particulars, therefore the conclusion fol-
loweth. For particulars, name what you
will, bee it neuer so good, yet to them that
bee reprobates still it is a fall. The Gos-
pell of God, how sweet, how good, how pro-
fitable: yet to the wicked it is a sauaour 2. Cor. 2.
of death vnto death, and not a sauaour of 16.

life

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life vnto life. The long suffering of God, how gracious, how good, how worthe praiſe and thanks for euer. Yet vnto the wicked it is made an occasion to harden their hearts to presume in ſinning, & to heape vp more and more wrath againſt the day of wrath for body & ſoule. Chriſtian libertie, what a blessed grace of God is it? Yet of the wicked it is turned into wantonnesſe, & made an occasion of great offence. The Supper of the Lord, what a ſweete Sacrament is it, full of comfort to the godly, to the encrease of true faith in them, yet the wicked eate & drinck it vnworthily to their owne damnation, and regard not as they ought the Lords bodie. What ſhould I ſay? Is not Chriſt himſelfe our deere and blessed Saviour god, and full of life and ſaluation to all that beleue? Yet even this Lambe of God, & ſonne of the moſt high to theſe curſed caſtawates is a ſtone to ſtumble at & a rock of offence, they being diſobedient and euen ordeigned to this thing. Finally in a word: vnto them that are defiled and vnbeleuing, nothing is pure, but euen their mindes and conſciences are defiled. Contrariwiſe to the godly which are pure, all things are pure, and euen all thinges, all things,

Ro. 2. 4.

Galat. 5. 13

1. Cor. 11.

1. Peter.

2. 8.

Tit. 1. 15.

Rom. 8.

things, I say, work to the best to them that
loue God. Hea sayth Austen *Ipsa etiam pec-*
cata. The very finnes and falls of the godly
turne vnto their good some way or other,
though thereby they may not be imboldned
to offend. Therefore we see how firme this
detrée of God is, the wicked cannot bee sa-
ued turning all things to their woe, and the
elect cannot finally bee cast away, reaping
through the assisting grace of Gods spirit
good from all things that befall them.

For number and knowledge of God of
these his elect and chosen, the scripture a-
gayne is not silent, but telleth vs thus
much, that the haire of our heads are num-
bered. Then certainlie our persons, God
knoweth who bee his. Then certainly hee
knoweth the number, and the number is
certaine. Our names are written in the
booke of life. Therefore wee are knowne and
the number is certaine. Hee calleth his by
their names therefore hee knoweth them,
both who they are and how many. With
which proofes and many moe that might be
named Saint Austen ioyneeth when hee
sayth. *Prædestinatorum ita certus est numerus*
ut eis nec addatur, nec minuat. The num-
ber of the elect is so certaine, that neither

The nu-
ber of the
elect and
knowledg
of them
in God.

Luc. 12.7.

2. Tim. 2.
19,

Lucke. 10.
20.
Iho. 10. 13

Aug de
Cor. &

addition

addition can bee made vnto them nor dimi-
 nution from them.

Knowledge
 in vs of
 the same.

Lastly the word instructeth euen vs al-
 so to know and to beleeue this matter
 in perticuler of our selues. For the Spirit
 shall rebuke the world of sinne saith Saint

John, 16.9 Iohn, because it beleeueth not, and what is
 it to beleeue, but in my soule and consci-
 ence to be assured, that Christ dyed, not
 onely for others, but euen for mee, and that
 by his death and passion, as well I my selfe,
 my poore bodie and soule shall be saued, as
 any others? And what is this I pray you,
 but to beleeue that amongst others, & with
 others, & as well as others God hath cho-
 sen you to be an heire of his kingdome?
 Want this saith in your selfe, & the place
 I aledged saith the spirit shall rebuke you,
 and as many as want it, for sinne because
 ye doe not beleeue this. Therefore we are all
 bound you see euen by the will of God to
 beleeue our perticuler election & predestina-
 tion, & he that doubteth or wauereth must
 be rebuked, and is rebuked euen of Gods
 spirit for so doing. Why agayne should so
 much, and so many things be spoken of the
 mercie & goodnesse of God as is in the scrip-
 ture, but that you & I, and all flesh should
 catch

The se-
 cond rea-
 son.

catch hold of it, and conclude out of y^e same, that to vs particularly such & so euer God wil bee. Looke we then at the light of y^e word of God both for election, for the causes of y^e same, for the firmenesse & stabilitie of it, for number & knowledge in God in our selues, and see whether these mad men that cannot away with this doctrine of Gods election, do not oppose themselves directly & plainly against the euidence of Gods holy & sacred Scriptures, striving against the streame, and kicking against the prick to their fearefull confusion if they leaue not. The third & last thing which I said they oppose themselves against, is the sweet vse of this holy doctrine which it yeldeth sundry waies to as many, as rightly with vnderstanding meditate vpon it. As first by confirming most strongly this feeble faith of ours agaynst despaire when troubles & crosses do euerie way beset vs, & as it were ouerwhelme vs. For truely may it be saide of the afflictions often of the godly as one saide of an other matter $\pi\acute{o}\nu\omicron\varsigma\ \pi\acute{o}\nu\omicron\varsigma\ \pi\acute{o}\nu\omicron\varsigma\ \phi\epsilon\rho\epsilon$ one labour begets an other, one sorrow followeth another, & whosoever will liue godly in Christ Iesus must suffer persecution, the troubles of the righteous being many. But feare not

The first vse of this doctrine.

Lucke. 12. 32.

little flocke saith our Sauour Christ, for it is your Fathers will to giue you a Kingdome, as if he should say whatsoeuer besalleth you bitter in this world, dispaire not, but comfort your selues and soules with this that you are of the flock, that is elect & chosen for a kingdome which your fathers will is with out all faile to giue you. Reioyce that your names are written in the booke of life, that is, stay your selues vpon your election euer & feare not. Who shall lay any thing to the charge of Gods chosen? it is God that iustifieth, who shall condemne? Who shall sepe-
 rate vs from the loue of Christ? shall tribu-
 lation, or anguish, or persecution, or famine,
 or nakednesse, or perill, or sword? No I am
 perswaded that neither death nor life, nor
 Angells, nor Principalities, nor powers, nor
 things present, nor things to come, nor height
 nor depth, nor any other creature shall be able
 to sepe-
 rate vs from the loue of God which is in
 Christ Iesus our Lord. *Sed superatis omnibus
 pro cellis tandem in portu &c.* But all storms &
 waues of woe being passed ouer & well bro-
 ken of, at last in y quiet hauen of euerlasting
 comfort I shall haue my rest for euer & euer.
 In a word, how can a man dispaire of gods
 mercie in due time, that findeth his election
 in

Lucke. 10.
20.

Ro. 8. 33.

34.

35.

38.

39.

in the meane time. Swéete therefore euer
against finall feare is this doctrine.

Secondly, it cooleth and quencheth the Another
vse.
proud puffed of sinfull flesh, telling vs that
bee wee neuer so mightie, neuer so honora-
ble and high by place and calling in the
world, yet we were made of the same masse
and mould that the poorest man and most
wretched caitife to see to in the world was,
we have stode beefore the potter no better
matter then hee, to receiue a choise to such
ble and end as might please him. What
difference is in vs (if any bee touching elec-
tion) it hath come by mercy and not from
merit. therefore no pride, but thanks, no
disdaine of any, but humilitie towarde all,
and euer in our selues beautifieth and adoz-
neth vs most. Hee that gloryeth, let him glo-
rie in the Lord, saith this doctrine of electi-
on. For fauour in God is the fountaine of
our grace whatsoever it is that we reioyce
in. Shall I hoise saile and take bigge vpon
others, when onely by grace I am that I
am? It may not bee.

Thirdly, it filleth our hearts with a fir-
ling of loue in God towarde vs, that is
swéeter then hony or the hony combe, and
forreth our soules to loue againe, except wee

A third
vse.

bee dead, yea to loue most earnest according to the mercie that we haue tasted of. Some shadowing of it wee may see in men, that stand all condemned iustlie for matter of trespassse committed, and expect a sentence of bitter death accordingly. Let the Prince in this case release one, pardoning in merite and giuing life, when partie of trespassse called for equall punishment: Oh how leapeth the hart of that released one, when hee knoweth it, crying mercy mercy, Oh sweetest mercy how bound am I for this release. Can I loue, can I thinke, can I honor euer condignely the fountaine of this fauour towards mee? I cannot, I cannot, and therefore I will die with this mercy aboue merit and hope of requitall in me. So it is in our election where onely grace hath made the difference & saued vs. The loue is great we cannot but see it, & what is due wee may not deny it. If all loue desire loue againe, God forbid but such loue should bee euer thought off as the Lord inhableth.

Cupit om
nis dilec-
tio redem-
mari.

A fourth
vse.

Fourthly, it prouoketh vs to all good works, we neuer think obedience to much & redonneth to the good liking of him & thus hath loued vs. If men in this world shall
Rede

steede vs any way, how wish we, how will we, how care we, how seeke we to doe the thing that may content, & auoyd the thing that may offend them: what comparison is there betwixt the loue of men, and this loue of God towards vs beefore the world was made? Can then the knowledge and true regard of it bee without fruite in our conuersation? It cannot bee.

Fiftly, it stayeth vs against offence that wold grow by such as fall away, if this were not. For it telleth vs some stand in shew, and some stand in truth, some stand for time, and some stand for euer. If any had bene of vs saith y^e Apostle Ihon. They would haue continued with vs. Feare we not therefore when men start aside, but stand we fast whosoever shake, remembering well that all being not apointed to the ende, they neither are apointed to the meanes.

Lastly, most sweetly this doctrine of our election profiteth vnto patience, telling vs, that no tyranny in this cursed world, no malice nor moods of mortall men, can, or shall euer preuaile beeyond the limits and lists of his counsell, y^e hath decreed their pitch. And therefore indure it, and indure it patiently, for hee moderateth. This comforted the A-

A^{ct}. 4. 27.
28.

posses for their Lord & maister in that notable place of the Acts, worthe reading a thousand times. O Lord say they against thy holy Sonne Iesus, whome thou hadst appointed, both *Herod* and *Pontius Pilate*, with the Gentills and the people of Israell gathered themselves together. But what could they do: Surely they haue done nothing, but what thy hand and thy counsell had determined beefore to bee done. This comfort our Sauour him-selfe pleased to applie to himselfe against the cruell enemy lifting him selfe vp, & vaunting as though he had al power of life and death against our Sauour. Thou couldst haue no power against mee saith hee, except it were giuen thee from aboue. True in the head, and true in the members, euer to our great stay and comfort. These and such like are the fruits of this doctrine of our election. Which they neuer tasted, nor euer knew, that so wickedly condemne it. Let it suffice that we seele it to the praise of God & our comfort, and let them perill with theyr error, that so cast away a doctrine of such heauenly vse, if they will not repent and be perswaded.

Caills a-
gaust

Away then with those cursed Caills
that lie vp and downe against this doctrine.

For

For it is holy, it is swæte, it is the Lords. Gods pre-
 It maketh no man set all at six and seven as destinatio
 carelesse what hee doth, saying if I bee pre- The first
 destinate to bee saued, I cannot bee damned, obiection.
 and if I bee apointed to death I cannot bee
 saued. But contrariwise it maketh men
 rather carefull to vse meanes, as knowing
 that the decree of God taketh his effect by
 meanes. And therefore such as rightly vn-
 derstand this doctrine & carrie in themselves
 a care not to speake prophanely of anie
 truth of God, howbeit they know that the
 decree of God standeth euer in it selfe vn-
 changeable, and cannot bee altered, yet looke
 they not at that, but at the meanes that
 God hath apointed all men to vse, eyther
 for the obtaining, or auoyding of any thing
 wished, or feared. And those meanes they
 vse with all care and diligence, seeking the
 ende by the way ordeyned, & not any way
 made retchlesse in the meanes by the ende.
 As for example, that I may bee plaine. Re-
 berca knew that God had apoynted hir
 sonne Iacob to liue, and to bee a greater man
 then Esau, because God himselfe had tould
 hir, that hee would make two mightie na-
 tions of hir two sonnes, and the elder should
 serue the yonger, yet dyd shee not conclude

heretupon as these men doe, that therfore it killed not what shee did when Esau threatened to kill Iacob, for being appointed to liue, hee could not bee killed. But contrarywise shee most carefully deuised, and most speedely vled meanes to keepe him from danger, by sending him away to hir brother Laban till Esau his anger should bee aswaged.

Knowing as I say that the decree of God did not p̄iudice meanes, but rather binde vnto the same, as being to take his effect in time by the same. And so shee ran not rashly to the counsell of GOD as these men doe, but looked what hir owne dutie was and vled that. By which meanes hir Sommes both liued, and all came to passe well as God had decreed. Take an other example as playne as this. In the Acts of the Apostles wee read that Paule and his companie were in great danger vpon the sea. In so much that they were faine to throw all their lading out, and in the ende the ship burst in two. Before the extremitie of the perill, God, that is euer carefull to comfort his by his Angell, in y night foretould Paule of all that shuld happen, bad in him not feare, for hee should escape, and for his sake all likewise that were with him which were in

num

number 276. soules. Heere was Gods counsell knownen, his decree and purpose reuealed, which Paule beleeued, and exhorted all the most firmly to bee perswaded of. What now? Did Paule vpon this conclude, as these men speak, why then it skills not what wee doo. For God hauing determined to saue vs, wee cannot bee drowned. No such matter, but leauing y^e decree of God, looketh straight at the meanes that must bee vsed, the industrie of y^e mariners, who would haue come away, had not Paule preuented them & the strengthening of their bodies by taking some meat. Which being done. such as could swim threw themselves first into the Sea, y^e getting to land, they might help others, & the rest on boards and broken peeces of y^e ship came all safe to shore. Thus did meanes effect Gods purpose, and not Gods purpose knownen of Paule, hinder the carefull vse of meanes in him or the companie.

A third example, if you will, let vs adde to these two, as pregnant to our purpose, as either of the. Our Sauour Christ himselfe in his youth was sought for by Herod to haue bene slaine. Yet God had apointed him to liue and to effect the worke of our redemption. So in respect of Gods decree it

was not possible y^e Herod should hurt him, do what hee could. What then? would god haue this counsell of his a cause of securitie or neglect of meanes in Ioseph the reputed father of our Saviour? No. But his owne selfe willeth him in a dreame by his Angell to take Mary and the Child and to flye into Egypt, there tarrying till hee should bring him word. Which Ioseph did, & so by vse of meanes preserved him, whom yet God had appointed to liue from euerlasting, do Herod & all the world what they could. Did Mary hinder Ioseph from vsing these meanes, saying to him, tush, do not wee know what God hath appointed this Childe vnto? Did not I heare what the Angell saide to mee when I conceiued, what the Shepherds & wise men saide when hee was borne, what Simeon and Anna sayde at my Purification (all which things Mary laide by in hir hart saith the text) therefore let Herod do what hee can, Gods appointment must take place, & cannot bee preuented by his malice, though wee sit still and flye not at all. Dyd, I say, Mary thus reason, or thus hinder him? Nothing lesse. And therefore learne wee euer by this example the true dutie of Gods children, & the right vse of the doctrine of gods predestination.

ination. Surely it is this, that whatsoeuer the decree of God is, we euer pitch our owne eyes vpon the meanes that God hath appointed, knowing that as hee hath appointed vs to the ende, so hee hath prescribed a way to come to the same by. If I will be saued I must doe this, if I will not bee damned, I must auoide that. So you see did Rebecca, Paule, God himselfe for his Sonne Christ, and all that euer feared God, & vnderstande this doctrine since the world began. So doe wee our owne selues I doe not doubt at this day, carefully working our saluation with feare and trembling by hearing the word, receiuing the Sacraments, and following the course prescribed in the word to such as will bee saued. Making the determined counsell of God in predestinating vs to life, whereof in our consciences wee feelee a sweet assurance, the ende of this our obedience, a comfort against our imperfections whē wee cannot doe the good that wee would, and therebpon Satan seekes to terrifie vs, and in a word rather a chēse cause to incourage vs to the vse of meanes, then any way to make vs negligent in the course of good liuing. Let prophane persons doe what they will, and say what they list,
as

as both works and worde bee vn sanctified, yet thus both doe and say the godly, whom wee are to follow. If for the abusing of this doctrine by some, the doctrine it selfe must bee reiected, then must y whole word it selfe bee also prohibited, because that vnto some it is a saour of death vnto death, as often as it is either read or preached. But God forbid. Let sinne bee sinne in them that abuse it, and truth bee free for them that wil learne it.aine then is this obiection, I hope you see against gods predestination, that it maketh vs carelesse what wee doe. Surely it maketh vs most carefull as I haue shewed. And let this suffice.

Why but if I did nothing yet I should bee saued, being apointed to bee saued, and if I doe neuer so well, yet I shall bee damned, being apointed therevnto.

Be not deceiued. Being apointed to bee saued, it is not possible that you should doe nothing. For as well you are apointed to the means as to the end, which apointment is effectuell euer as exampls haue showed, & no example can bee showed to y contrarie. For as predestination hath followed vpon loue in God, so doth calling follow predestination, iustification follow calling, and sanctification,

tification, which is this vsing of meanes that I speake of, follow iustification. Till at the last we come to glorification. You know it is the Apostles chaine to the Romanes. Contrariwise if any man bee apointed vnto death and a reprobate, it is neuer possible that his deeds should be good in respect of him selfe but alwaies there wilbee some secret poison in them as was in Iudas care for the poore when he would haue had the ointment sould. beare they neuer such a glasse to the eie of the world. And therefore that againe is but an error: that men shalbe damned doe they neuer so well, being apointed therevnto.

Well Sir, then may you say, this is also that which maketh against this doctrine which you now handle, that it seemeth to iustifie or excuse the wicked who are not able to do otherwise then they do being marked of God vnto perdition & therefore should not as it seemeth be punished, for that which they cannot chuse but commit.

Neither in this againe let vs bee deceyued. For to sinne necessarily, and to sinne constrainedly are two things, farre differing one from an other. The reprobate they sinne necessarily in respect of Gods decrees,

crée, but yet they sinne not constrainedlye, or by force thereof at any time. For then might their punishment seeme somewhat hard. But there is in them knowledge many times when they sinne, will, delight, and anger if they be restrained or bridleed any way, all which are testimonies against them of the iustice of their punishment, fully convincing them in their consciences, and accusing them, & clearing this doctrine of Gods decree from being any compulsion to them to transgresse euer. Let this rayll therefore also cease, and this holy doctrine stand still vndefiled in our eies.

Thirdly, it is not so high, mysticall, obscure & hidden, if it bee soberly intreated of and within the limites of the word, but that it may bee vnderstande with profit and comfort of a reuerent minde. Witnesse hereof all that I haue now saide of the points & severall members of this doctrine, so euident and plaine and easie, as wee cannot desire a greater light. If any thing bee obscure in it, or hard, yet may not that cause all the rest to bee reiected, as Ansten truly testified when hee saide: *Numquid negandum quod apertum, quia comprehendi non potest quod occultum?* Must wee therefore deny what is playne

The 3. objection.
The doctrine of redestination is not too high, &c.

playne and manifest, beecause wee cannot comprehend what is hidden. Thus doe wee see the vanitie of mens raills against this sacred truth of God, and whatsoeuer else is brought of any man against it, falleth as these with the light of truth, when they are considered and compared with it. And let thus much suffice for the first point.

The 2. part. *Venit ad me.*

Commeth vnto mee.

Venire ad Christum est christum fide amplecti, & locum dare veritati. To come vnto Christ, is to embrace him by faith, & to giue place to the truth, saith one. *Quod dedit mihi pater, (scilicet) per praedestinationem, venit ad me (.s.) per fidem.* What the father hath giuen mee (to wit) by predestination, that commeth vnto me (by faith) saith an other, as we heard before in the beginning. *Quid est, qui ad me venerit, nisi qui se mihi certa fide dederit.* What is this, hee that commeth vnto mee, but hee that giueth himselfe vnto me by assured faith, saith a third. By all which, and many moe, that I could aledge, we see the sense is thus much, as if our Saniour should haue saide, all that the father giueth
me

me by his election to life, those come vnto mee by faith, that is, those lay hold of mee, and embrace me by true beleeuing in me, & testifie that faith by fruits of the same daily, as God inableth. Which euidently confirmeth that which I saide beefore, that the cause of election is in God, not in man. For here we see beleeuing floweth from gods giuing, and not Gods giuing from our beleeuing. Therefore is true faith called *Electorum fides*, the faith of the elect, because it is in none but in them, & springeth euer from this fountaine. As many as were ordayned to eternall life beleeued, saith the Apostle. Making ordayning first, and beleeuing second. The like doth that golden chaine testifie in the eight to the Romanes, and many places mo.

Tit. 1. 1.

Act. 13. 48.
Ro. 8.

How to
know whe
ther we be
the chil-
dren of
God, or
no.

See then (beeloued) in these words giuen to vs by the Lord Iesus our Sauicour himselte a sure token & a true way to know whether we be the Children of God or no, and stand in a comfortable estate, if God should call vs herehence. Surely if we be come vnto Christ by a true faith, working to holy life, then are wee sure by Chrisses owne words, who is truth it selfe, that we are giuen by the Father, that is chosen and
elected

elected to eternall life, and cannot perish.

And that the Lord would haue vs marke this and make a triall of our selues by it, his very spech declareth. For he could haue saide as easly (euery one that is elected is giuen vnto me, as all that is giuen me cometh vnto mee,) but that by the former no light had broken out to vs, whereas by the later we haue a most plaine signe. Lette we then earnestly at this marke, & see if we bee commers, & commers a right vnto Christ.

For Iudas came, and that with both lowlye and louely behaviour outward, but his drift was naught & no lesse then treason. In the 7. of Ihon some came to Christ, but they came to intrap him. In this present chap. they came to Christ & that by flockes, but it was for loaves and not for loue, as our sauiour telleth them. The Capernautes also both came and saw as others did, but they beleeued not. Many amongst vs come to Church, Sermons, and Lectures as others, to the good comfort of men that see no more then what is without, but God knoweth secrets, and the end of all mens comming. Certaine it is that euery comming proueth not a giuing of God, & therefore looke we about vs. It is no small dutie of a chri-

Diuers
sortes of
commers
to Christ.

Arian man & woman to be carefully harted
 and sharply sighted, to see into themselves
 how they walke & liue, and are like to dye,
 when the tree falleth, & so shall lye, till the
 iudging daye. For the spirit often beateth
 vpon this as a needfull thing. Let vs search
 & trie our waies saith the Prophet Jeremy,
 Proue your selues whether you bee in the
 faith or no, saith the Apostle, with many such
 like. Many haue thought too well of them
 selues, and found it to late. Here is a di-
 rection beefore our eies. If wee bee Gods,
 we are elected & so giuen to Christ as men
 that shall not perish but bee saued in him &
 by him: eternally. This election shall ap-
 peare to vs by comming to Christ, For all
 that the Father giueth, cometh to him, saith
 this text. This comming to Christ is by
 faith. What faith? By a true & liuely sayth.
 And how is that knowne? Euer by fruits
 as fire by heat. Here then is the point. Our
 fruits show our faith, our faith shewes our
 comming to Christ, and our comming to
 Christ in this sort sheweth our election by
 God to eternall life. Fruits then are all,
 which what they are this day in many of
 vs that professe the gospell religiously, as
 men set here beefore the maiestie of God, &
 the

Lamen 3.
40.

2. Cor. 13.

The de-
grees of
our estate
to be obser-
ued of vs.

the burning brightnesse of his pearcing eyes, let vs all consider in the secret soules and consciences of vs.

May that fearefull strange and monstrous pride in apparell that this day appeareth and eateth vp this lande, testifie vnto the soule of any man or woman delighted with it and in it, that they are come to Christ: did ever any in the world proue his election by this fruit: we knowe no. We thinke no, euen as we sit now, and yet we feare not. Herod was royally robed, and dreadfully perished. The rich glutton with his costly purple and fine linnen was a castaway. And had not vanitie of apparell saith Gregorie bene a greuous sinne: *Nunquam sermo dei tam vigilanter exprimeret quod diues qui torquebatur apud inferos bysso & purpura indutus fuisset.*

Pride in apparell no proof that we are come to Christ.

Greg. ho. ult. in euā.

Neuer would the word of God so carefullie note, that this rich man tormented in hell was in his life time clothed with purple and fine linnen. So saith hee else where, if pride in apparell were not most sinnefull, neuer would Christ so haue praised Iohns meannesse and plainnesse in apparell, or the Apostle haue exhorted women to beware of bordered haire, &c. By the Prophet Sophony

Hom. 6.

Iopho. 1.8

Hier. epist.
ad Latam.

the Lord saith. Hee will visit all those that goe in strange apparell: meaning the courtiers as the marginall note sayth, which imitated other nations in their apparell. If the Lord threaten punishment, iudge in a feeling hart how hee liketh it. Saynt Ieron noteth an example of his punishment in a noble woman in those daies, who decking and painting by a young mayde that was hir Neece with Jewels in hir hayre and such like trimmings, by and by had both hir handes withered, and shortly after dyed, concluding vpon it. *Sic gemmas & pretiosissima ornamenta Christus defendit.* So doth Christ defend pretious stones and gaye clothes. God forbid all hands in these daies, that are busied in such dressing of haire and hanging on of ornaments aboue that which is fit, should tast of such iudgement, yet feare beeloued, and thinke of this example in the midst of your deckings. For God may shew his wrath if it please him in a moment. Cyprian sayth profitably. *Tormenta paucorum exempla sunt omnium.* The punishment of one is an example for all. And with the wise it is so. Apparell sayth the wise man sheweth what manner of person one is, as doth also gesture, and laughter.

Eccle. 19.

Then

Then vaine apparell saith wee are vaine, Such as
 proude apparell, proude, wanton apparell, our appa-
 wanton &c. So that where wee might happily rel is such
 ly seeme at least to bee good, vertuous, and are wee,
 honest if our apparell were modest, though
 in deede wee were starke naught, by this
 meanes it commeth to passe that wee can-
 not so much as seeme to bee good, or bee once
 but imagined to bee vertuous. For thy ap-
 parell sayth the wise man which is subiect
 to all mens eyes publisheth as with a trum-
 pet that thou art as it is, prodigall as it is,
 proud as it is, wanton & garish as it is, vaine
 as it is, & in a word starke nought as it is.
 And what a trumpet is this to beare about
 one? if wee considered it. Surely if it bee a
 shame to weare a paper on my hat at West-
 minster hall to declare what I haue done, it
 is as reprochfull to weare a vaine garment
 on my back, to pull all mens eyes vpon mee to
 read in capitall letters what a person I am.

That the God of heauen would so change
 the hearts of men and women by his holie
 spirit, that these back papers, (I meane
 apparell in excesse) might bee as odious in
 our eyes and hearts, as those hat papers
 bee at Westminster, without doubt, beloued,
 they doe tell vs foule tales of vs in theyr

A vaine
 garment is
 like West-
 minster
 papers.

Back pa-
 pers & hat
 papers.

Note this
well,

kinde, as those doe. I could finde in my hart to spend all the time against this sinne, if I knew I should profit, but other things also beeing to be considered I will end this matter with that pretie speech of Philip of Macedon, who hauing appointed one to be a Iudge, & hearing after that hee vsed to dye or couler his beard and haire, straight way d splaced him, with this speech, y hee which was not faithfull in his haire, but vsed forgerie and falsehood in it, to change it fro his truth, was no way to be iudged as a man that would be trustie in greater matters. A most notable hatred in a heathen man of that which Christians dole in, and will not be perswaded of. If this argument should be v. ged in our dayes, howsoeuer men escape, many women would be concluded worthis little trust. God worke with vs and so I leave it.

Inward
pride of
minde no
token of
our com-
ming to
Christ.

Say that inward reate from whence this outward fruite most commonly floweth, to wit, an high stomack & proud minde, proue vnto any mans conscience that hee is come to Christ, & so consequently an elect. No, beeloued, and therefore the Prophet Dauid beeing desirous to approue himselfe vnto the Lord as one of his, beefore all things pur-

purgeth himselfe from this, and saith: Lord I am not high minded, I haue no proude lookes. I doe not exercise my selfe in matters that are to high for mee &c. Making it as wee all see a filthie blot in any man that will beelongs to God, to bee thus.

Oh pride of minde, what hurt hast thou done and dayly yet doest to men & women ouercaried with thee? What downefalls and breaknecks hast thou brought to manie?

Adam and Eue with all the world in them ouerthrowen most fearefullie by pride of minde. Absolon a kings sonne by birth, and for personage so goodly a man that the scripture saith there was not a blemish in him from the top of his head to the sole of his foote, yet so ouercaried with inward conceit of himselfe that the earth refused any longer to beare him, the heauens abhorred vtterly to receiue him, and so hee was hanged betwixt heauen and earth by the hayre of his head, for a spectacle of Gods wrath towards a loftie stomack, whyle the world endureth. Corah and his company ouercaried with pride of minde against those whome God had exalted ouer them dreadfully perished, and out of the bowells of the earth, into which they sanke, preach to all

Examples
of such as
haue falne
by pride of
minde.

men this day to beelware of pride, & of high
 stomacks, disliking their owne places, coue-
 ting greater enuying of them y^e haue them,
 & so in spite as malecontents opposing our
 selues against them. Miriam, other wise a
 good woman had a litle spice of this inward
 pride, and it made hir prattle against hir
 owne brother. Which litle busie braine a-
 gainst a superior euen in so good a woman
 God could not, nor would not suffer, but
 by no lesse buffet then a loathsome leprosie
 bet it & chastised it in hir. The great King
 Nabuchadnezzar swelled in his mynde,
 when hee sayde, Is not this great Babel that
 I haue built by the might of my power, and
 for the honor of my maiestie? and how did
 God indure it? Surely saith the text, while
 the word is in his mouth, a voyce came
 from heauen and saide his kingdome was de-
 parted from him, & hee should liue with the
 beastes of the fildes and eate grasle with
 oxen till this pride were abated in him, &c.
 Reade the place at large. Remember Ha-
 man, how the pride of his minde brake his
 neck. Reade the pride of Tyrus in the pro-
 phet Ezekiel, and London take heede bee-
 times. This is an arrow that flyeth by day,
 which who so escapeth is graciously bles-
 sed.

Dam. 4. 28

Ezek. 28. 2.

psal 91. 5.

sed. Why, but are all proud that meddle with high matters? God forbid. For some mens callings & gifts warrant what other mens utterly denie the. And it is not meddling, but busie meddling aboue a calling, that noteth pride. Otherwise I haue euer liked well of Ammonius speech, a scholler of Origen's, *Episcopi* which hee made to Euagrius, shunning to bee *funct.* a Bishop, when hee was called to it. *At tu fugient.* *multo grauius inquit peccasti quia linguam tibi ipsi excidisti, nec conferre eam ad dei gloriam pia predicatione euangelij illustrandam audes.* But thou hast sinned much more greuously in cutting out thine owne tongue & not daring to vse it, to the setting out of Gods glory by holy preaching. *Et ne tibi arrogare videaris gratia Dei non uteris.* And least thou shouldest seeme to thincke well of thy selfe, thou wilt not vse the gifts giuen thee of God. A golden speech, beeloued, for many in these daies to thincke of, noting a golden meane betwixt arrogancie and negligence. Yea, rubbing theyr consciences that whilest they would seeme to thincke reuerently of the Ministry, defraud y church of their gifts, for the earth is cursed that rendzeth not crop according to seede receaued.

Vt crescunt
dona sic
rationes
donorum.
Greg.

A holow
hart to the
state, no
prooffe of
our electi-
on.

Remēber
Rodulphe
absolued
by Greg.

The iudge-
ment of
God euer
vpon tray-
tors.

A prayer.

May an holow hart to the present state
saying as Elau did, The dayes of mourning
will shortly come, for my father Isaac, & then
will I kill my brother Iacob, declare this
comming: May, will hastning this day of
mourning, which the Lord knoweth is like
to be a day of blacknesse & darknesse to this
land in deed, and I warrant them, to them-
selues which with it, as heauie as to any,
though now they dreame of a dry sommer,
through the false and subtil perswasions of
hissing serpents in holes and corners, & by
a iudgement of God vpon their vnderstan-
ding, may I say the hastning of this day by
conspiracies and treasons, treacheries and
practises, abhorred of all true Christians,
proue vnto any mans soule this comming
that wee speake of:

Let the iudgements of God answere for
mee, who hath euer yet wounded in wrath
the hayzie scalp of such cursed caitifes, and
being immutable in his iustice, shall still
finde out such wickednesse, and giue them
their portion of shame and confusion in this
world with endlesse wo in y world to come.

Which Lord wee beseech thee in mercie to-
wards vs and this land, still doe, and with
hands & harts lifted vp to heauen, wee thank
thy

thy maiestie for thy great goodnesse in this
 behalfe, craving in the precious blood of Je-
 sus Christ, that the Soule of our Soueraigne 1. Sam. 25.
 may still bee bound in the bundell of lyfe 29.
 with thee hir gracious God, and hir and our
 enemies for thy gospels sake bee euermore
 cast out, as out of the middle of a sling. Amen.
 Amen.

May that most fearefull diuision, bitter-
 nesse and gaule both in word and writing Contenti-
on and di-
uision a-
mongst
bretheren
 y hath now too long so spotted this famous
 Church of England, and many worthie men
 in it, proue vnto any guiltie causer of the
 same his comming to Christ? Surely it doth
 not, Surely it cannot. And the God of might
 and power perswade it to vs.

What am I beloued that after so many
 worthy instruments in Gods Church which
 both in this place and else where, haue tou-
 ched this grieve, I should assay to coole and
 delay the heate of it? Surely I am no bo-
 die, and therefore better for mee to doe as
 I haue hitherto done, sit still in silence and
 wish that my head were full of water, and
 mine eyes a fountaine of teares that I might
 weepe day and night for this fault amongst
 vs. then to say any thing of it. Yet since God
 is strong in weaknesse, and hath a blessing
 for

Philip. 2.

for euerie mans speech, seasoned with his truth according to his pleasure, I ioyne my hart & tongue and soule to theyrs that haue heerein perswaded, & with all the power of my spirit I beseech you brethren, with them high and low whatsoeuer you are, as the Apostle did the Philippians: If there bee any consolation in Christ, any comfort of loue, any fellowship of the Spirit, any compassion and mercy, fulfill wee the Apostles ioy, being like minded hauing the same loue, being of one accord and of one iudgement, nothing being done through contention or vaine glorie, but that in meekenesse of minde wee may euery man esteeme others better then our selues, &c. Thinke wee of the words of our Saviour Christ, neuer to bee forgotten of a Christian man, that Heereby wee are to bee discerned to bee his disciples, if wee loue one an other. Heereby I say, heereby, If wee loue one an other. Lose this badge and lose our comfort, weare it, and shew it, and as the Lord is God, wee are his chosen. God is loue, and hee that dwelleth in loue, dwelleth in God and God in him. An unspeakeable comfort to the man that hath loue. God is not contention, malice and wrath, and therefore hee that dwelleth in these dwelleth not

Ihon. 4.

D. Babington, at Pauls Crosse. 45

in God, nor God in him. As unspeakeable
a terror where loue is lacking if it were
thought of. Blessed are the peace makers for Math. 5. 9.
they shall be called the children of God. Curs-
sed then are the peace breakers, & hate ma-
kers, for they are not the children of God.
What sayth the Apostle to the Ephesians: So
say I. There is one bodie, one spirit, one hope Ephes. 4. 4.
of our calling, one Lord, one faith, one bap-
tisme, one God and father of all which is a-
boue all, and through all, and in vs all. For
his Blood that died for vs, let all these ones,
make vs one, indurizing to our dying day,
to keepe that vnitie of the spirit in the bond
of peace, which there the Apostle inferreth.
And I beseech you marke what vertues in
that place are noted as necessary to this
vertue, if euer wee wish it.

Humbleness of minde to bridle pride &
contempt.

Meekenesse moderating anger, and desire
of reuenge.

Long suffering, to endure infirmities in bre-
thren.

And a supportation one of an other tho-
rough loue, to meete with *summum ei ius*,
when we are wronged.

These are the vertues that preserve com-

cord, and are as cheynes and bracelettes of gold to the possessors of them. Againe, what strength and power to perswade euery good mind, is in the similitude of members which the holy Ghost bleth, you haue often heard, & therefore I spare to stand vpon it. Onely let mee remember you what Xenophon speaketh with good consideration, to witte, that wee haue *Oculos, manus, pedes, binos, ut coniuncti se adiuent, non impedianr*. Eyes, hands & feete, two of each, that ioyning & ioyned together one may bee an helpe to the other. *Sic dicet fratres ἀλλήλοις χεῖρας, καὶ ἔμματα, καὶ πόδας εἶναι*. So becommeth it brethren to haue hands, eyes, and feete one for an other. As the man that was blind carried the lame man on his backe, and so lent him his legges, the lame man guided y^e blind man and so lent him his eies. But against a brother wee should neyther haue handes, eyes, feete, pen, paper, yncke, tongue, heart, word, thought, nor any thing, if all were as it should bee. A fearefull sentence beeloued, if it were felt with trembling hart to fall into the offence of God: Why takest thou my words in thy mouth, &c. What is, what hast thou to doe with mee, or I to doe with thee, as long as thou giuest thy mouth to euill,

VVhy we
haue two
hands two
eies, &c.

An em-
bleme de-
claring the
dutie of
bretheren.

Psal. 50. 16

19.

euill, and with thy tongue forgett deceipt, 20.
 as long as thou sittest and speakest against
 thy BROTHER and standest thy mo- Note.
 thers sonne. When brethren therefore
 speake one against an other they are not
 reformed as they should be, & the Lord will
 neither allow them to speake in his name,
 nor take them as beléuers in the same, if
 they continew. But will reprove them as the 21.
 text saith, & setting beefore them these mis-
 demenors, will teare them in peeces and no 22.
 man shall deliuer them. How fearefull a
 gaine is that of Salomon, that sixe thinges
 the Lord hateth and the seauenth his soule
 abhorreth. What is that seauenth? euen he Pro. 6. 29.
 that rayseth vp contention amongst bre-
 thren. This man or woman, this person
 rich or poore, the Lord hateth, the Lord loa-
 theth, and the very soule of the Lord abhor-
 reth. A fearefull speech.

If any man tell mee I lose my labour in
 perswading peace, as long as men keepe the
 mindes they haue, that they must haue this
 & that in the state altered or they will haue
 no peace. To this man I say as Austen
 said: *Recte dicitur glaciale: m nixem calidam esse* Aug 2. diC
non posse. Nullo enim pacto quam diu nix est ca Fortuna.
lida esse non potest &c. It is truely said that the tum.

congealed snow cannot bee hot. For as long as it is snow, it cannot bee hotte. But that snow may be dissolued & then that water that befoze was cold snow, may bee heat, and become hotte water. So men that wish some things & want, and by reason of that want still blow the cole of this grienous discention amongst vs, though while they reteine such iudgement resolutely, there bee small hope of peace, yet may they by Gods gracious working, see either some fault in matter wished, or in manner vsed to attaine their wish, and so become otherwise inclined to peace then earst they were. God is able, and God is good, and therefore wishing but what God willeth, and my persuasion being but the Lords message deliuered to mee in his word, I will not dispaire what so many good Christians ioyne with mee in begging at Gods hands, I hope that of Salomon shall linke deepe in vs, that it is a mans honour to cease from strife, but euerie foole will be meddling, whom the holy Ghost censureth to bee soles, they are like to proue no lesse whatsoeuer they thinke of them selues. Haue salt in your selues sayth the holy Ghost, by and by ioyning, & peace ene with another. For *Sal sine pace non est virtutis*

Pro. 20. 3.

Marcke. 9.
50.

virtutis donum, sed damnationis argumentum.

Salt without peace is not a vertue, but an argument rather of damnation, sayd hee truly that sayd it. Let vs consider one an another, Heb. 10. 1
sayth the Apostle, to prouoke vnto loue and 2
to good workes, not forsaking the fellowship 3
that wee haue among our selues, as the manner 4
of some is, but let vs exhort one an other, and 5
that so much the more because the day draw- 6
eth neere. I will conclude with Austen, and 7
so trouble you no more in this matter: Si Aug. Ser. 186.
vultis viuere de spiritu Sancto, tenete charita-

tem, amate veritatem, desiderate unitatem, ut perueniatis ad eternitatem. If you will liue according to the holy Spirit, then embrace loue, make much of truth, and desire vnitie, that you may come to eternitie. God in his sweet mercy giue vs vnitie.

May reuerence to superiours as holow as euer was ludas his to his master prone vnto our soules that we are come to Christ by the fathers giuing: No, no, neither cap nor kisse, nor crouching curtesie without faithfull hono^r within, can euer bee testimonie of true pietie. And if seeming to reuerence them both by gesture and title as ludas did, cannot make mee better then a ludas, except there bee truth within mee, how much

lesse may open, wayward and wilfull with-
standing, malicious and spitefull denying
both of title and gesture yeld my soule com-
fort in the day of feeling what all sinne me-
riteth at the hand of God: I read quoted
out of Chrysostome, a complaint which may
fitly be thought of in our daies. *U' diabolus,*
ita inquit, etiam, quilibet facit hereticus vehe-
mentissimus in tempore persecutionis. Loquens
cum pontifice, nec eum vocat pontificem, nec ar-
chiepiscopum, nec Religiosissimum, nec sanctum.
Sed quid? Reuerentia tua, Sapientia tua, Pruden-
tia tua, Iustitia tua, & nomina illi adducit com-
munia, eius negans auctoritatem, Diabolus hoc
tunc fecit in deo. As the diuell, so, sayth he doth
every earnest and vehement heretike when
once he is touched or troubled for his fault.
Speaking with the Bishop, he neither calleth
him Bishop, nor Archbishop, nor most reli-
gious, nor holy. But what? Common names
he giveth vnto him as your Reuerence, your
wisdom, your Prudence, your Iustice, de-
nying his authoritie. This then did the di-
uell in God. Which whether some come be-
ry neere vnto in our daies, or rather be not
all out so good as this, I appeale to your
knowledge, and say no more. Certainly be-
loued it is worthy marking, and may make

Annales
eccles.
Baronij
pag. 576.

vs wise, seeing Satan to run ouer his old
 lessons againe to such as will learne them
 at his hand. An other man saith thus: *Sicut*
rem ipsam: ita & in scribendo morem obseruare
nostrarum partium ducimus esse. As we obserue
 the matter of mens writings, so is it our part
 to obserue the manner also. And what hath
 beene the manner of reuerencing men with
 titles in olde time? Surely not sparingly,
 not grudgingly, but fully, largely & hartely,
 Ignatius who liued in the apost. time writing
 but to a Deacon vseth all these tytles. Ho- Epist. 10
norato a deo, exceptatissimo, ornatissimo, Christo ad Hiero.
spirituque pleno germano filio in fide & chari-
tate, Diacono Christi, famulo dei. To the hono-
 red of God, to the most Wished, most Exce-
 lent, full of Christ and the holy ghost, his true
 sonne in faith & loue, the Deacon of Christ,
 the seruant of God. And what was y^e custom
 then thinke wz to men of higher place? I
 could easely shew if it were my purpose.
Quod ait Paulus, Apostolus Iesu Christe, tale
mihi videtur quasi dixisset, prefectus Praetorio
Augusti Caesaris, magister exercitus Tyberij
Imperatoris. That Paule intitleth himselfe an Ex Anna-
 Apostle of Iesu Christ, saith Hierome, it see- libus pre-
 meth to mee as much as if he should haue writ dict loco
 the chiefe ruler of Augustus Caesars palace, predict,

or the master of the host of Tiberius the Emperour. Meaning he thought the one as great and honorable as the other, & as lawful for Ministers to haue titles of hono^r to wo^rke reuerence and submission to their places as for others. Which hee insinuateth after when hee saith hee intituled himselfe thus highly: *Ve lecturos nominis auctoritate deterreret*. That hee might feare the readers with the authoritie of his name. Wherefore be^loued let vs neuer enuie any man, no^r for malice denie any man, what his place y^eldeth vnto him. Neither let vs giue it with holow heart. For surely such hart towards men in place ouer vs y^eldeth no comfortable testimonie vnto our consciences & wee are come vnto Christ if wee examine it. The Lord hath said, measure vnto all men good measure heaped vp and pressed downe. And what wee giue wee shall receiue againe in his promise. If wee grudge other men what is due to their places, some shall rise vp and requite vs in our places, so^r God is iust, and God is true, who hath bowed that as wee measure to others wee shall receiue againe good and bad.

Neither may then be^loued, pride outward, or pride inward, pride of body, or pride of minde, assure our harts that wee
are

are come to Christ. No more can a false
sayth to the state we live in, nor that la-
mentable division amongst vs as it is main-
tained this day, ne yet a holow heart to
superiours by græuing at either gesture or
title due to them, doe it.

What should I say of one thing mo, and
so passe away from this examination and
that is a lusting, longing, coueting minde
to haue the spoyle of Church and Church
living ordayned at the first, and to this day
continued to the maintainance of learning
and knowledge amongst vs, may that proue
vnto him that hath it that hee is the Childe
of God & come vnto Christ by the Fathers
giuing. Then would not God haue visited
with so straunge a sight the Sonne of that
notable Church robber Belshazzar, making
euen then and at the same houre the fing-
ers of a mans hand write vppon the wall
of the palace where the King sat, that God
had numbred his Kingdome and finished it,
wayed him in the balance and found him
to light, diuided the Kingdome and giuen
it to the Medes and Persians, euen then I
say and at the same houre when hee was
drinking with his Princes, wiues and con-
cubines in the vessels of gold & siluer which

Sacriledge
no prooffe
of our
comming
to Christ.

Dan. 5.

Feare
this iudge-
ment you
Church
robbers.

Sublati
studiorum
pretijs, e-
tiam studi-
a pereunt.
Corn. Ta-
cit. Annal.
11. 2. 34.
Mar. 6. 34.

Act 5.

were taken from the house of God. Hath
God no mo hands in heauen nor earth at
his commaundement to write wrath a-
gainst such in our daies as itch to haue not
onely the vesselis of golde and siluer if any
poore ones bee, but land and lining, stone &
timber, lead and iron and whatsoever re-
maineth at this day, a comfort to poore stu-
dents that haue spent theyr friends manie
a pound, and an incouragement to learning
that was euer yet accompted a blessing in
a kingdome: Beloued he hath hands thou-
sands and ten thousands thousands, if once
hee begin. And if lack of liuing make lack
of learning as all wise men know, it will
in time, and lacke of learning cause Gods
people to wander vpon the mountaines as
sheepe without an able shepheard: by a due
consequence, surely hee y had an aking hart
to see such a sight in the gospell, will as be-
rely as hee is God make their harts ake one
day that are or shall bee sinnefull causers of
the same. If hee smote with so dreadfull a
iudgement, Ananias and Saphyra his wife
for withhoulding part of that church main-
tenance which by themselves was giuen,
will hee indure for ever them y take what
they neuer gaue: No, No, and that shall
they

they know when peradventure it will be
 too late to be sorie for it. Did these men see
 what my selfe haue seene, and diuers yet
 liuing with mee, that can witnesse the same
 as well as I, what twitching torments of
 a wounded conscience, what hellish gripes
 of dispayring feare neuer to see the face of
 God, but to perish for ever with reprobates
 and castaways, some haue had for detay-
 ning or retayning but a small portion of
 such maintinance as now is thought the
 best cheat that can be caught, happily it
 would, nay assuredly it would, except hell
 and death had already taken possession, a-
 bate the lust and aswage the longing that
 they haue to deuoure the encouragements of
 learning that yet remaine vnspoyled in
 this land. But what they haue not seene in
 others, they may feele in theselues too soone
 and sharp, if nothing will perswade them.
 Thou art dead O Shunammite that intrea-
 test thy husband to build for the prophet a
 chamber and to furnish it, but thy memo-
 rie is blessed with God and man, & a wit-
 nesse shalt thou be in the day of iudgement
 against pullers downe of the houses built
 by men and women of deuotion and pietie
 for the Prophets, and children of the Pro-

reface to
hy booke
ppon the
om.

phets, to attayne to learning in, till they
were able to serue abroad. But I haue else
where at large layde downe this fearefull
sinne, and therefore I will referre anie thi-
ther that pleaseth to consider further of it.

Other sins
mongst
s,

Since then none of these fruits amongst
vs this day doe proue vnto our consciences
that wee are come to Christ, I trust you
thinke, adultery and whoredome, swearing
and forswearing, drunkennesse & riot, op-
pression and crueltie, fraud & deceit in buy-
ing & selling, with such like, can much lesse
doe it. And these are the workes that most
wee shew forth. How then doe wee stand con-
cerning our election, which is known by
comming to Christ, and our comming to
Christ, by faith, & faith by fruits? Certaine-
ly as yet such men as these, haue but colde
comfort.

Yetther is
me to re-
pentance.

What then? Shall wee say all such as
are spotted with these vices are by and by
reprobates? God forbid. For my text doth
not say, all that y^e father giueth mee, is come
vnto mee, but shall come vnto mee, to wit, in
time. Therefore what I haue said doth not
determine of the Lords secret, but denyeth
vnto vs any comfort and knowledge of the
same, as yet by such fruits as these are.

Which

Which is cause enough to make vs looke about vs and beeware. For what true comfort may all the world yeeld mee, if I finde no steps of my election to life in mee. Yet since y^e text is, as it is, that they shall come, not that they are come, see the sweetnesse of it and tast it and take it with you. It sheweth thus much to vs that there is yet mercie with God, and time to amend. Though hitherto vpon such fruits as these, neyther you nor I nor any flesh living can ground any good estate like to inseele vs in the world to come, but euen the flat contrary, yet wee may come to day all in time by true repentance, and showing forth hereafter fruits of a true and liuing fayth, that fayth shall shew our comming to Christ, and that comming, the fathers giuing, and so hereafter wee haue comfort of that which as yet by the true sequele of this text wee haue not had. A fitt opportunity were here the to perswade amendment to all estates, if the time were not too farre spent. As yet turne and live. As yet turne and shew that you were the Lords frō euerlasting, though straying and starting aside for a time and not thoroughly called. As yet brethren giue diligence to 2. Peter. 1. make your calling & election sure by good fruits.

fruits. Euen such as the Apostle there nameth. For if you doe these things saith he, you shall neuer fall. There being by this meanes an entrance ministered vnto you abundantly vnto the euerglasting Kingdome of our Lord and Saviour Iesus Christ. This is comfort, that wee may yet come, & let vs not neglect it. So cease I further to moue you in this matter, hoping no man to day hearing Gods voyce, will harden his hart, and perswading himselfe eyther that hee is come when in deede hee is not, or presuming that hee may come when hee will, though hee doe deferre it, which in deede hee cannot, befoze euer hee doe come perish & bee damned.

Lastly by this manner of speech (shall come) certaintie of comming is noted first or last, though no time limited. A great comfort againe to fathers for their vnreformed children, to Pastors for their vnreformed sheepe, & to all men for their burly friends whom they wish well vnto, and yet cannot pzeuasle by perswasion withall. Feare not, if they kee gods, first, or last, good counsell shall bee followed, and they shall come, as this scripture saith. Till which time, indure their delay with hope. And though they offend greatly by pzoeking God so long, yet yeeld

A comfort
against de
spisers of
reforma
tion.

yeeld you God honour by beleeving his word,
and expecting their calling according to the
promise of the same in comfortable pati-
ence. And let this much suffice of this se-
cond part. To wit, the coming of such as
are giuen.

The 3 parts

The intertainment that such as come to
Christ shall finde with him, is layde downe
in these words *Non eijcio*, I cast not away.
The words are plaine, and therefore let vs
but consider the vse of them, and so haue to
an ende.

First then they containe a singular
comfort against the wringing thought of
our unworthinesse, being in sence as if the
Lord Iesus should say: feare not though
base, though sinfull, poore, and of no ac-
count in the eye, eyther of thy selfe, or o-
thers. For if thou comest to me, thou art
welcome, notwithstanding these, and I ne-
uer cast away him that cometh. True, be-
loved, true, and most true, blessed bee his
mercy for such goodnesse. Publicans and
sinners, poore fishermen and despised Gen-
tills hee hath entertayned withall mercie &
fauour as we knowe. Come vnto me all ye that

The first
vse.
Comfort
against un-
worthinesse

trauell and are heauie laden, carieth with it no exception of pouertie or basenesse, but reacheth out comfort to all commers bee they neuer so many in the eyes of men, *ego reficiam vos*, I will refresh you. At what time focuer a sinner repenteth himselfe from the botome of his hart I will put all his wickednesse out of my remembraunce sayth the Lord. Hath it any exception of vnworthinesse against any true repenter? If thy sinnes were as redde as Skarlet I will make them as white as snow, noteth it any casting away of any y^e is truely sorrowfull? No, no. And therefore this speech is true, hee that commeth to mee I cast not away. Dauid so dead by adultery and murder hee cast not away, when repentance cryed hartely Lord forgive. Paul a most fierce Saul persecuting the saints of God was not cast away, when hee came. Peter with his periury & sinfull denyall was yet receiued when he came. Mary with hir seauen dinells was not cast away. Hee that sorrowfully sayd Lord I beleeue (to wit as I am able) help my vnbeleefe, found his sweet comfort notwithstanding imperfection. In a word, hee that commeth vnto mee I cast not away, haue all true commers to Christ found since the world

world was, and shall be till it ende againe.
Heauen and earth passing, but not a iote of
this word of God sayling in truth & sweet-
nesse promised.

2 An other sweet vse of these words
is this. Comfort against contempt in the
world and disdain of proude ones. Thou
commest to their houses, tables, and com-
paines beeing poore & simple but a true fear-
er of God & his lawes, and what entertain-
ment hast thou? Surely this, thou art cast
out and contemned. For either they cannot
bee merry whilst thou art in place, or y pride
of their places seeme nothing suitable to so
sely a guest? Farewell they, & beehold thy
comfort heere, Iesus Christ casteth thee not
away if thou come to him, and therefore
blesse him, loue him, and still more & more
in all thy occasions resort to him, leauing
those proud perocks to the will of him that
hateth them and theyr sinnefull contempt
of theyr Brethren, and his most deere ser-
uants.

The se-
cond vse.
Comfort
against
disdaine.

3 A third vse is this to Magistrates and
rulers, iudges and gouernours vnto whom
come thousands with sorow in their harts,
and litle money peraduenture in their pur-
ses. O cast them not away as heere as you

The third
vse. A pa-
terne for
gouernours

can

can without your comfort. Their spirites are troubled, their iniuries be great, they skill but small to moue your affections by any orderly tale. But this scripture is written: and let it moue you and moue you greatly that your Lord and master casteth none away that come to him. Hee in nature and you in office be gods of comfort to poore commers, the fewer you cast away the lyker to him, and if you cast none away then lykeliest of all. And what better paterne of liked life then Christ our Lord. A happie man that followeth him, & riding on horsebacke casteth a comfortable eie downe to him that walketh a foote by his side telling his case as panting and breathing & feare of some greater man to come and cary you from him, will giue him leaue. Yea A happy man I say againe. For in earth such an one shall be blessed, praised and prayed for and in heauen no more cast away, then he hath cast others, but receiued and comforted as hee hath done others.

4 Fourthly it most notably implicth the certayntie and assurance of our saluation. For if the constancie of Christs loue to all that come vnto him be such, that hee neuer casteth any of them away, iudge in your

Be merciful
all as
our hea-
uently Fa-
ther is,

The 4. yfe,
to proue
the certaintie
of our
saluation,

your alone selfe if onte you finde the assurance of your comming, whether your safetie be not sealed in the word of Gods truth, that you can no more perishe, then bee be vntrue. Lay this text then to many scriptures mo that most comfortably deliver this doctrine to vs. To the first psalme which sayth the man that is once come to Christ by a true beliefe in his name and a life, as God inableth, according to such faith, is like a tree planted by the waters side whose leafe shall neuer fade nor fall away, for want of moisture, neuer, neuer. To the two and thirtie of Jeremy where promise is made that the covenant with such as are come vnto him shal bee everlasting, that hee will neuer turne away from them to doe them good, but will put his feare in their hearts that they shall not depart from him. Which place Austen often brgeth, and setteth it as a wall of brasse against doubt heerein by any man. To the testimonie in Mathew agayne, wher it is said, they should deceyue the very elects (if it were possible) if it were possible againe I say, and euer remember it. To the tenth of Ihon where our Saviour saith I will giue my sheepe (that is, such as our text to day calleth com-
mers

Psal. 1.

Iere 32.40

Math. 24.

Ihon. 10.
28.

mers to him) eternall life, and they shall neuer perish, neither shall any pluck them out of my hands. With a number such places mo, all prouing and preaching this truth of God vnto vs, that once finde in our selues a true comming to Iesus Christ by Faith and obedience, the two heads of all religion, and conclude a comfort more swete then tongue can tell: our saluation is sure when this life is ended, for this text is plaine with all else now named. Wee that cometh to mee I neuer cast away. Shaken wee may bee & dangerously tempted, as God shall thinke good, but perish wee cannot if these scriptures bee true. Peter is a paterne what may befall vs, and Peter is a p[ro]ofe of Gods goodness toward vs. Of whom Tertullian saith thus: *Fidei robur concussum fuit, sed non excussum, mota fuit fides, sed non amota, cepit arefcere, sed non exaruit, ore deum negauit, sed corde tenuit.* The strength of his fayth was shaken, but not thieuered in peeces, moued it was, but not remooued, it beegan to dry, but it withered not quite, with his mouth hee denyed God, but his hart dyd not fully, and finally let him goe. Thus far may wee fall (which yet God forbid) and by the mercy that raised him, rise againe. *Folia dei cit Spiritus tentatoris*

Note.

satoris, uiuit tamen radix. Well may the tempter cast downe our leaues that declared vs to liue, and yet shall the roote remaine aliue though it bee not seene, saith Theophilact.

Fowly fell Dauid w^he all know, and felt a searefull change in his hart w^he hee cryed:

O Lord Let mee feele y^e comfort of thy Spirit againe, yet finally forsaken he neuer was, Psal. 51.

nor cast away. Notable is the storie of ma-

ster Robert Glouer in the Acts and Moun-

ments of our Church, to show how shodly

a childe of God may bee shaken & humbled,

& yet all well in time againe. Master Glo-

uer, to my remembrance hauing receiued

sentence to bee burned for his faith, was in

the prison after so bereft of all sweet com-

fort and feeling of the Spirit in his soule

and inwards, that he seemed rather to him-

selfe as it were forsaken, then otherwise, of

God and his grace. Diuers godly brethren

to whome hee made great lamentation for

this his dulnesse, comforted him with gods

promises, assuring him in the truth thereof,

that it would bee otherwise with him in due

time, though thus it pleased God to hum-

ble him for a while happely, (as in deede it

was) that it might bee more sweet, when

it came. Say what they all could, hee recei-

ued

The storie
of Master
Glouer.

ued no tast of ſweetneſſe, but remained ſtill
all dull and heauie & dead in himſelfe. The
time of his death came, hee thus void of
comfort, a dolefull and heauie caſe if wee
thinck of it. The brethren applied him ſtill
with their comfort, bad him not feare, for
as ſure as the Word liued, who neuer for-
ſaketh his in theyr moſt neede, the Spirit
would come againe yet ere he died. And be-
cauſe they were moſt ſure of it, grounding
themſelues vpon gods promiſes which ne-
uer faile, therefore they intreated him that
when it came, hee ſhould giue them a ſigne,
or by ſome meanes or other make them ac-
quainted with it, both for theyr comfort
preſent, and inſtruction cuer in the like tri-
all. Hee promiſed that hee would, and now ſee
the wonderfull worke of God. being taken
out of the priſon and vpon his way to the
place where hee muſt die, ſodainly in the way
came ſuch a ſtreame of ſweetneſſe into his
hart, and ſuch a power of the Spirit reple-
niſhed his ſoule, that hee cryed with a loude
voyce: Hee is come, hee is come, hee is come.
To the vnſpeakeable comfort of the godly
brethren, that had aſſured him thereof be-
fore, & the great wonder of them that knew
not what hee meant. Neuer being ſo heauie
in

In the time of his humbling as now he was
 rayfall after this his lightning. Tried there-
 fore I say Gods children may bee, and seeme
 as forsaken, but yet in the ende it is not so,
 my text being true, as God is true: He that
 cometh to mee I neuer cast away. Stand
 wee therefore in the truth of God with as-
 sured comfort of our happie end when once
 wee find we are truly come to Iesus Christ
 by the Fathers giuing. For whom the Lord Ihon. 13. 1
 loneth to the ende hee loveth & Iesus Christ Hebr. 13. 8
 is yester day & to day and the same for ever.

But I presumption, presumption, cry To beleue
 some that never know or else would not haue God is far
 the people of God to know what true pietie from pre-
 meaneth. Papists I meane, who in no case sumption.
 can abide this doctrine being a cutthroate
 to their purgatorie, masses and satisfacto-
 rie works all flowing from a fearefull un-
 certaintie what shall become of vs, & deu-
 sed by thē to comfort this fearefull thought
 with all. Alas beloued, is this presumption
 to giue credit to God when hee promiseth,
 yea againe and againe and twentie times
 promiseth? Make the case your owne, and
 suppose that your schiues doe promise a man,
 either payment, or pleasure, or something
 or other, and the partie resteth vppon the
 F.ii. truth

truth of that word, assuring himselfe it shall neuer faile, but is as sealed with a thousand seales. Doth this man offend in presuming or rather yeld you the credit y^e is due vnto you, you meaning wth all truth the performance of your word: So is this case, yea so much better as God exceedeth man in truth of meaning and power to performe what hee promiseth. God saith I will not cast him away that commeth, or I doe neuer cast him away. If I beleue this to bee true, doe I presume, or performe my dutie in giving credit to the Lord? Nay, is not y^e doubting of it a fearefull dishonoring of God and detracting from his truth? Surely if a man should doubt one of your words you will make it and take it a wrong, and shall it be no wrong to doubt of God? Much moze. Wherefore let these sinfull men delight in their owne discomfort & the Lords disgrace, till God open their eyes, let you and mee bee of Aullens iudgement in this matter: *Non est ista superbia elati, sed confessio non ingrati*: This is not any pride of one puffed vp, but a confession of one that is not vnthanckfull.

If any man thinke yet this doctrine of assurance will make men carelesse how they liue, I haue answered befoze this objection

and

D. Babington, at Paules crosse. 69

And showed, that is neuer so in them that are truly religious and truly taught, because they know God hath as well appointed the way, as the ende, that is holy life as well as saluation in heauen. And *Pietas quæ finem nouit, non est pietas*. Pietie that cealeth, was neuer pietie.

Lastly these words teach to constancie in loue and affection one towards an other as our Lord and Saviour is most constant towards all that come to him. Wee are to fickle and fickle many of vs, to day taking and to morrow forsakeing, to day louing and to morrow lothing, without any cause in the world, other then our owne naturall corruption some hot, some colde. Such is not our God & Saviour wee here see, who neuer reiecteth whome once hee accepteth, neuer casteth away who once cometh to him. And what better paterne to frame our selues vnto, then such an one? Such was not Ruth, who answered hir mother in law that would haue had hir returne, and saide, Intreat mee not to leaue thee, nor to depart from thee. For whether thou goest I will go, where thou dwellest I will dwell, thy people shall bee my people, and thy God my God. Where thou dyest, I will dye, and there will

Constancie in God teacheth vs to be constant one to another.

Ruth 1, 16

I bee buried. The Lord doe so to me & more
also, if ought but death depart thee and mee.
This was stedfastnesse worthie praise and
an example for all to follow, that in this bee-
half will bee worthie of praise. Such againe
was not Traian the Emperour of whome
it is written that when Sura Licinius one
whom hee greatly trusted, was accused to
him that hee was not faithfull, but practised
trecherie against him: Traian would not be
indured to suspect his faith whom long hee
had loued and duely tryed, but in stead of
that frowne with the appurtenances which
the accusers looked for, went to Sura his
house vnbidden and tould him he would sup
with him, called for Sura his barbar & cau-
sed him to shawe him, euery way continued
his receiued liking of a faithfull falsely ac-
cused friend, to his great honour, Sura his
great comfort, and the accusers great
griefe that saw it. This againe was con-
stancie worthie prayse in a noble Empe-
rour. A glasse for all noble men and great
men to looke in, y the like vertue may win
the lyke prayse, and theyr poore, faythfull,
true friends & seruants like comfort. The
very same hono: for constancie in his affecti-
on got Alexander the great in his life, and
keepeth

keepeth it yet to this day in the monuments
of learning, for giving no credit to such as
accused Philip his physician that he ment to
poyson him being hired so to do by Darius.
For the next phisick he had neede of, he cau-
sed the same Philip to make him a Potion
and taking the same with one hand delive-
red Philip the letter that accused him with
the other, drincking of the potion without
any stay or doubt either then or ever after-
ward. But what, should I trouble you with
many of these examples, my text is in steede
of ten thousands thousands of them, Jesus
Christ our Saviour is constant & loveth to
the end whom he once loveth, casting not a-
way for malice of man or diuill whom once
hee receiueth being come vnto him. Think
therefore of this, & let this reforme our wa-
nering wills, our tottering loue, & vnstable
affections, together with that of Salomon, if
you will; *Omni tempore diligit qui amicus est.*
Hee loveth ever that is a true friend. And let
this suffice.

Yet sayde
hee well
Tua cau-
tio, O prin-
ceps, no-
stra canti-
o, est. Cic.
pro Mar-
celli.

Pro. 17. 19

I might note a true comfort in this con-
stancie of our Saviour against the bluste-
ring threats and thundering excommuni-
cations of Pope and Papists, sectaries, and
Anabaptists, who shall neuer be able to hurt
such

Sectaries
excommu-
nication,

such as haue the true comfort of their com-
 ming to Christ by a lively faith in their con-
 sciences. But the time is past. The God of
 heauen giue this which hath bene spoken
 his blessing that it may bee a sauour of lyfe
 vnto life to vs, and neuer a sauour of death
 vnto death, to the prayse of his name
 and our eternall comfort through
 Jesus Christ our Lord,
 Amen. Amen.

(::)



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